

imprisoned. (*B MS.*) Then they asked Bhe-kim-dbañ-mo (Bhe-khyim-dbañ-mo) (*C MS.* Bi-kim-dbañ-mo) of Sod (Śod) to become queen. She had three daughters and two sons. The name of the elder son was Lha-chen-mi-hgyur-Tshe-brtan-rnam-rgyal; that of the younger son, Tshe-dpal-mi-hgyur-Don-grub-rnam-rgyal. The lesser queen, Kha-tun-Tshe-riñ, had one son, who was called Hjigs-med-rnam-rgyal. Then king Tshe-dbañ-rnam-rgyal died, and Skyabs-mgon of He-mi held a council with the princes and the noblemen.

## NOTES BY DR. K. MARX

Hor-khañ-gsar is the name of an important family in Lha-sa. Bzai-la is a castle in Zaiñ-dkar (Drew's map: Zang-la). A Bhe-mo is a Mohamedan woman of the lowest caste, masc. Bhe-da. Tshaiñ-ra is a village in Bu-rig. Tog (Stog) is a village opposite Leh, south of the Indus. Sod is a village and castle in Bu-rig, near Kargil. The Council of Elders (Rgan-gsum) is in Ladakh polity the lowest grade of councillors of the king. The Council of Elders consisted of about three or four persons of some standing and experience, specially selected. The second grade were the hereditary Blon-pos (ministers), also a small number; the first grade were the Bkah-blons (prime-ministers), likewise four or five only, and also hereditary.

## NOTES BY THE PRESENT AUTHOR

The above account contains a number of doubtful passages. Whenever I could not obtain any certainty concerning them, I have followed Dr. K. Marx's translation. The following renderings are doubtful:—*mo-spyid*, clerical authority; *ti-bi-chag*, horse; *gsañ*, genitals.

In the above account the word *Rig-pa-hdzin-pa* is used as if it actually signified an order of lamas. This does not imply, however, that *Rig-hdzin* must have the same meaning. The word *Bhe-kim*, etc., is explained by the natives as the Tibetan pronunciation of the Urdu word *Begam*, lady. According to an inscription Tshe-dbañ-rnam-rgyal restored the Likir monastery after a fire; and the restoration of the Mañ-rgyu monastery was apparently also carried out during his reign (inscription). The following votive inscriptions of my collection mention king Tshe-dbañ-rnam-rgyal:—No. 76 from Pho-tog-sa, No. 78 from Mdo-mkhar, No. 79 from Skyur-bu-can, No. 80 from Skyur-bu-can, No. 115 from Skyur-bu-can. Inscriptions of the time of this king are not at all rare. In 1915 Joseph Tshe-brtan of Leh discovered an interesting document treating of Tshe-dbañ-rnam-rgyal's marriage of a low caste woman which led to his abdication.

(*B MS.*) On behalf of Prince Tshe-brtan-rnam-rgyal (*c.* 1780–90 A.D.) they asked at Pas-kyum castle in Bu-rig for a consort, and that prince was appointed to the government. (*C MS.*) At that time there arrived from Tibet the Hbrug-pa Omniscient Kun-gzigs-chos-kyi-snañ-ba, who stayed at the He-mi monastery. King Tshe-brtan-rnam-rgyal made him a present of 50 ponies, 50 yak-cows, 1,000 goats and sheep, 25 ingots of silver, 3,000 Nānak-Sāhī rupees, 100 *zo* of gold, one string of coral beads, 15 pieces of brocade [*kinkhāb*], one piece of red broadcloth, [one piece of yellow broadcloth], 25 pieces of calico, 25 pieces of silk tafetta. Besides there were presents from the nobility more than can be conceived. (*B MS.*) The younger prince Tshe-dpal-rnam-rgyal became lama at He-mi. The son of Kha-tun Tshe-riñ became lama at Khri-rtse. One daughter was given in marriage at Pas-kyum castle, and another [daughter] was given to the minister (Bkah-blon) Tshe-dbañ-don-grub, the young nobleman (No-no) Tshe-dbañ-don-grub, who was made minister. The third went and stayed at Gzims-cuñ. Afterwards, when king [Tshe-brtan]-rnam-rgyal was grown up, his personal appearance was very beautiful. (*C MS.*) This king was very strong, and he was clever at [fighting with] a sword, or a spear, or [bow and arrow], all three.